

ICEEPSY 2014

Case Study: Prevalence And Consequences Of Streets Begging Among Adults And Children In Nigeria, Suleja Metropolis

Roseline Olufunke Bukoye *

** Ibrahim Badamasi Babangida University, Faculty Of Educaiton And Arts, Department Of Counselling Psychology, P.M.B. 11, Lapai, Niger State, Nigeria*

Abstract

The study investigated the prevalence and consequences of street begging among adults and children in Suleja, Nigeria and its implication for counselling. Descriptive survey was adopted for the study, four research hypotheses were designed to guide the study. One hundred respondents were sampled from the four selected wards of the town. Data were collected through a well structured questionnaire by four experts in the field of the title. Chi-square (X^2) and Rank order statistical analysis were used as data analysis. It was found that all the four hypotheses were rejected showing Age as significant factor in street begging. Beggars at different ages engaged in street begging in which adolescent have the highest population of 32%. Significant relationship was revealed between the age of beggars, perception of consequences of street begging, socio-economic background and begging. Regular sensitization, rehabilitation, a policy to punish the perpetrators, provision of sound education to replace Almagiri education in Nigeria, training the trainable ones in different vocations; Were among the remediating strategies. Advocacy campaign, constant sensitization, counselling on need for sound education and entrepreneurial education were the implications for counseling. Among recommendations made were government to prevent economic hardship, provide free education at all levels and job for all.

© 2015 Published by Elsevier Ltd. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Peer-review under responsibility of the Organizing Committee of ICEEPSY 2014.

Keywords: prevalence; consequences; street begging; beggars

* Corresponding author. Tel.: +0-000-000-0000 ; fax: +0-000-000-0000 .
E-mail address: doctorbukoye@gmail.com

1. Introduction

One social problem that has been an age-long issue, and serious concern to well meaning Nigerians is street begging. The problem of begging is widespread in Nigeria and seen as global problem. Broun (2010) said begging as an antisocial behaviour observed in almost all nations of the world especially in developing nations. It involves asking for what the beggar does not have or favour. Street begging anywhere is a national disease that eats into the fabrics of the social, economic, religion, political and educational structures. In other words, it is apparently an indictment on the quality of governance in many societies (Usoro, 2007).

In Nigeria, the history of the street begging is uncertain but it is known that street begging has seen in existence even before the country gained her independence. According to the Amman (2009) “Mabaretas” who are professional beggars contributed immensely to the widespread of begging in Nigeria. “Mabarates” are those that live by asking people for money.

Begging has been common since the existence of human civilization and has many different variables and causes within different cultural contexts.

Begging has happened in most societies around the world, although its prevalence and exact form varied. Begging had noticed in Greece about 8th to 6th centuries ago among the early middle ages and the byzantine era (Johnny, 2008). According to Alan (2010), the phenomenon of street children has been documented as far back as 1848. In Soviet Russia, The issue of abandoned Children was documented between 1918 and 1920, while the industrial revolution in England has in the 1800s. It has at this time that street children became a feature of the streets of Dublin albeit at different.

2. What Then Is Street Begging?

Begging is the practice of imploring others to grant a favour, which could be in form of gift like money, clothes or food with no expectation of reciprocation or refund. Street begging is defined as the act of requesting for money, food or other forms of favour without an exchange in a public place and in the street where people frequently pass by.

Wikipedia (2010) defined street begging as a practice whereby a person obtains money, food, shelter or other things from people he/she encounter in public place by request without return. From Chukwulobe (2011) street begging is seen as an act of stopping people on the street to beg for assistance which could either be in the form of giving money or food. It often occurs for the purpose of securing a material benefit, generally for a gift donation or charitable donation (John, 2010). From Balogun (2012) A street beggar is a person who relies on the financial graces of strangers without providing food or services in return, though it is just as much work as a wage job.

Beggars can be categorized based on their appearance and techniques or mode of begging. Based on their appearances, they can be categorized into three groups; which include.

- (a) Professional beggars who find themselves in this trade on the grounds of physical disability
- (b) Those who street-beg on account of old age
- (c) Those who voluntarily force themselves into the begging class.

Based on their techniques of begging, they are also categorized into three, which include:

- (a) **Passive Begging:** This type involves a person either sitting or standing in one place with songs or receptacle entreating donations.
- (b) **Active Begging:** This type of beggars move from place to place with their receptacle soliciting money, gifts and
- (c) **Aggressive Begging:** This technique is one which harsh words and intimidations are used in soliciting for help (Burke 1999), Horn and Cooke, (2001)).

In Nigeria, street begging according to Amman (2009) is more in the Northern parts of Nigeria. This is because of the adopted system of Almajiri by the Muslims for religious reasons. From Esobonu (2010) the population of beggars in Nigeria Street is growing exponentially. Today their presence in the streets of Suleja in Northern part of Nigeria is recognized to be a serious problem that requires urgent redress.

In Suleja as Esobonu (2012) emphasized, boys between eight and nineteen years go about with plates to beg for food and money by reciting a slogan which is very common among beggars “Sada-ka-Sabo-da-Allah” meaning “give because of God”. This is heart breaking.

From the census carried out by Kano State government in 2003, 1,486, 000 beggars were identified in

kano. The figures are included in the 115 million figures of young Almajiri beggars of Kindergarten age who sleep in open residential areas of who also roam round the ancient city barefooted. They are seen loitering cafeterias waiting for leftovers, Sokoto state has 1.1million Almajiri, Kaduna has 824, 233, Borno has 389,049 (Adelowo, 2010). A 2013 survey indicated that the population of Almajiri (beggars) in Nigeria stood at 12.4 million. The North West zone hosts 5.1 million, the North-East Zone 3.5 million, North-Central Zone 1.6 million, Southwest zone 7,600, South-South and Southeast zones has 9,228 and 8,200 respectively.

The Almajiri in the North are denied of parental care and they form the majority of the beggar population (Onoyase, 2013).

Begging is an activity that occurs in major cities and towns. Beggars are seen in every open space where there are many people around. Some like to whisper, some ask in their local languages, some begin trade, some yell to the people, some do not talk but, open their outstretched hands while looking at you with pitiful eyes. They do all these because they want people to give them money or other valuable items or even food.

Many societies of the world frown at begging on the street. Nigerian Government is on its clear off beggars on the streets programme as noticed in many states in Nigeria. The Cameroons local council in Yaonde abruptly are arbitrarily engaged in arresting and rounding off beggars and panhandlers off the streets and off the major road way in an efforts to curb what the city council describe as a public nuisance and an inconvenience.

In India as emphasized by Namwata (2010) begging has been prohibited by law in various jurisdictions. In Canada, the province of Ontario introduced its safe streets Act in 1999 to restrict specific kinds of begging. In Romania Law 61 of 1991 forbids the persist of call for the mercy of the public by a person, which is able to work. In Japan homelessness is common, such people rarely beg. In Portugal, panhandlers normally beg in front of Catholic Churches, at traffic lights or on special places in Lisbon. (<http://www.biblestudytools.2011>).

Begging is not illegal in Portugal. Many social and religious institutions support homeless people and panhandlers. The Portuguese social security normally gives them a survival monetary subsidy.

From Johnny (2010), begging in Luxembourg is legal except when it is indulged in as a group or the beggar is a part of an organized effort. Begging has been legal in Finland since 1987 when the poor law was invalidated. But in 2003, the public order Act replaced any local government rules and completely decriminalized begging.

In United Kingdom, begging is illegal and in United State, in part of San Francisco, California aggressive panhandling is prohibited.

According to Jackson (2002), some advance communities reduced street begging because of concerns that people begging on the street may use the money to support alcohol or drug abuse. As such, those wishing to give beggars can rather give gift cards or vouchers for food or service and not cash.

3. Reason For Begging

Spielvogel (2008) mentioned that long tradition of spiritual beggars in India simply beg as means to obtain material wealth. There are other many circumstance, which force individual to take to street begging. National Planning Commission (NPC) in 2004 noted that street beggars manifest in Joblessness, over-indebtedness, economic dependence, inability to provide basic needs for self and family, lack of access to land and credit facility, inability to save own assets, among others, Wolf (2005) reported that people who beg do so in order to meet subsistence needs while Quidix (2010) from his survey, revealed that 88% of his respondents indicated adequate nutritional needs, needs for accommodation 53%, Alcohol dependency 41%, healthcare 29%. One can deduce from this study that poverty is the main factor associated with street begging.

The poverty in Nigeria according to Elombah (2011) increased from 27% in 1980 to 66% in 1996, 1999 increased to 70%, by 2011 it was estimated that more than 85% of Nigerians live in poverty Elombah (2011) also said that, research carried out by an NGO called NAPED showed figures on the incidence of poverty in the six geo-political zones in the country, which include from North-West 74% of the people are poor and they live on less than one dollar a day; in the North-East the poverty rate is 78%; North-Central the poverty figure is 70%. By contrast in the South-West the poverty rate is 28%, the South-South 30% while the South-East of Nigeria has poverty rate of 23%. It could be vividly seen from the above that, the Northern part of the country has the largest percentage of poverty rate, this has become a source of concern and worry in Nigeria.

Middle-aged and older people are seen reclining tiredly on mats spread in streets corner and are beggars with no discrimination to gender.

Asia pacific Bureau for Adult Education (Ammani, 2006) observed that, most beggars' are-illiterates who

lack skills needed for enhancing their human development and empowerment. This illiteracy impacts feelings of worthlessness and lack of confidence to face challenges; hence they live at the mercy of others through begging.

Street begging is believed to be carried out by the homeless, physically challenged and poor people. However, some able bodied people who instead of doing some graceful work, undertake to begging as their profession.

Street begging has fatal consequences. Street begging is indictment on the quality of governance in many societies. Apart from the strain that begging places on beggars, other factors impact negatively on their health and personality. These include:- Exploitation, sexual abuse, contact of HIV/AIDS and other sexually transmitted diseases. Some female beggars end up with unplanned pregnancies. More so, due to poverty many beggars in the street are at the risk of being kidnapped and forced into prostitution. Usoro et al (2007) opined that many street beggars risk being run over by careless drivers and many are victims of police torture and brutality.

In addition, street beggars could be willingly fools in the hand of disgruntled individuals to forment troubles in the society. Many are found with dangerous weapons, many are lured into kidnapping business and some are easily recruited as armed robbers and other social miscreants (Nigeria News update, 2009).

4. Statement of The Problem:

Street begging has been a social ill across the globe. Arewa youth mobilization (2012) said, 10million child beggars in Northern Nigeria with 15-20 million unschooled and unemployable.

5. Research Questions:

- How prevalence is street begging?
- What are the reason, the consequences and remediation for street begging?

6. Research Hypothesis:

- 1- There is no significant relationship between the age of beggars and prevalence of street begging in Suleja, Nigeria.
- 2- Socio-economic background is not a significant factor among beggars and their reasons for street begging in Suleja, Nigeria.
- 3- There is no significant relationship between beggars and the society in their perception towards the consequences of street begging in Suleja, Nigeria.

7. Purpose Of The Study

- To investigate the prevalence of street begging on the street of Suleja, Nigeria.
- To find out the consequences of street begging on the perpetrators and the society at large.
- To detect the possible counselling implications and remediating strategies to curbing the menace in Nigeria streets.
- There are no significant difference between the perception of beggars and the society on how to remediate street begging manace in Suleja, Nigeira.

8. The Significance Of The Study

The study is of great significant because it will further sensitized the Government, the counsellors, the public and other stakeholders to the rapid influx of beggars to Nigeria streets. To let them see it as very serious problem on the socio-economic, health being and country's image. The remediating strategies provided would be of food assistance.

9. Research Design And Sampling Techniques

Descriptive survey was used for the study. The samples consisted of beggars in the five selected wards in Suleja Metropolis, Nigeria. One hundred (100) respondents twenty (20) each from the five wards were randomly selected. A structural questionnaire by five experts with reliability co-efficient of 0.72 was the instrument used.

10. Method Of Analysis

Data collected would be analyzed with simple percentage and chi-square.

11. Results

Distribution of respondents in percentages

S/N	Variables	Frequency	Percentages
1.	Clases of beggars		
	Deaf and dumb	7	7%
	Deaf	5	5%
	Blind	14	14%
	Cripple/leper	22	22%
	Mentally sick e.g imbecile	10	10%
	Immigrant	8	8%
	Able individuals	34	34%
	Total	100	100%
2.	Age range of beggars		
	4-5 years	4	4%
	6-10 years	18	18%
	11-18 years	32	32%
	19-24 years	9	9%
	25-45 years	23	23%
	46-55 years	10	10%
	56 years and above	4	4%
	Total	100	100%
3.	Religious Affiliation		
	Christianity	31	31%
	Islamic	69	69%
	Total	100	100%
5.	Educational Background		
	No formal Koranic Education	72	72%
	Primary Education	15	15%
	Secondary Education	11	11%
	Non Completion of Secondary Education	2	2%
	Total	100	100%
	Sex		
	Male	58	58%
	Female	42	42%
	Total	100	100%

The above table revealed the demographical distribution of respondents. Out of the total respondents of 100 (100%), The deaf and dumb, deaf, blind, blind, cripple/leper, mentally derail, immigrant and able individuals were 7 (7%), 5(5%), 14 (14%) 22 (22%), 10(10%), 8 (8%) and 34 (34%) respectively. The beggars were of between 4-5 years and 56 years and above with percentage range of 4% to 32% of the total number both the Christianity and Islamic religious were represented with 31% and 69% respectively. The beggars of both sexes were of varied educational and non-educational background as represented-males 58% and Females 42% of the total.

11.1 Hypothesis One

There is no significant relationship between the ages of beggars and prevalence of street begging in Suleja, Nigeria.

Table 2: Chi-square showing relationship in age as determining prevalence of street begging in Suleja, Nigeria.

Items	SA	A	U	D	SD	TOTAL	DF	X ² Cal-Value	X ² critical -Value
There is no age limit to street begging	74 (52.8)	18 (20)	2 (4.8)	2 (15.3)	2 (7.3)	100	12	109.08	21.03
Adult beggars are more on the street than children beggars	22 (52.8)	21 (20)	6 (4.8)	29 (15.3)	22 (7.3)	100			
Children are more trable to engage in street begging then adults	44 (52.8)	25 (20)	8 (4.8)	21 (15.3)	3 (7.3)	100			
Beggar of all ages flood the street of suleja, Nigeria.	71 (52.8)	16 (20)	3 (4.8)	7 (15.3)	3 (7.3)	100			
Total	211	80	19	61	29	400			

Degree of freedom formula: (Row Total-1)X(column total-1) table 2 above shows a Chi-Square analysis on Relationship between age and prevalence of street begging. The computed X² calculated Value of 109.08 is greater than X² critical value of 21.03 at 0.05 level of significance. Therefore hypothesis one is rejected. Indicating significant relationship between age of beggars and prevalence of begging in suleja, Nigeria.

11.2 Hypothesis Two

There is no significant relationship between beggars and the society in their perception towards the consequences of street begging.

Table 3: Chi-Square analysis of relationship between beggars and the society's perception of consequences of street begging in Suleja, Nigeria.

Items	SA	A	U	D	SD	TOTAL	DF	X ² Cal -Value	X ² critical-Value
I feel humiliated and shamed whenever I beg or see people begging	40 (4.2)	51 (48)	3 (2.6)	5 (5)	1 (2.4)	100	16	35.78	26.30
Street begging tarnishes social image of beggars.	38 (42)	53 (48)	4 (2.6)	2 (5)	4 (2.4)	100			
Begging brings lots of difficulty and harassment on beggars	64 (42)	26 (48)	1 (2.6)	5 (5)	4 (2.4)	100			
Beggar are often abused by people.	35 (42)	54 (48)	2 (2.6)	6 (5)	3 (2.4)	100			
Many beggars often fall victims into the hand of ritualist.	33 (42)	56 (48)	3 (2.6)	7 (5)	1 (2.4)	100			
Total	210	240	13	25	12	500			

Table 3 Shows Chi-Square analysis results. It revealed X² calculated-value of 35.78 which is greater than the X² critical-value of 26.30 at 0.05 level of significance. Therefore, hypothesis 2 is rejected. Indicating that the respondents are differed in their perception of consequences of street begging.

11.3 Hypothesis Three

There is no significant difference between beggars and the perception of society's of street begging in Suleja, Nigeria.

Table 4: Chi-Square Analysis of relationship between the beggars and the society's perception of the reasons for street begging.

Items	SA	A	U	D	SD	TOTAL	DF	X ² Cal. - Value	X ² critical- Value
Religion contributes to my begging on the street	9(31)	19(29.3)	37(20.5)	21(13.5)	14(3.8)	100			
I beg because I am alone my family does not provide for my well being	49(31)	32(29.3)	3(20.5)	12(13.5)	4(3.8)	100	12	161.66	21.03
The high level of poverty that has eaten deep into my fabrics encourages my street begging	51(31)	34(29.3)	8(20.5)	6(13.5)	1(3.9)	100			
I beg because I am jobless	15(31)	32(29.3)	34(20.5)	15(13.5)	4(3.8)	100			
Total	124	117	82	54	23	400			

Table 4 reveals the X² calculated-value of 161.66 which is greater than the X² critical value of 21.03 at 0.05 level of significance. Therefore hypothesis 3 is rejected. This means significant relationship existed between socio-economic backgrounds and begging.

11.4 Hypothesis Fours

There is no significant difference between the perception of beggars and the society on how to remediate street begging manace in Suleja, Nigeria.

Table 5: Remediating strategies towards street begging in Suleja, Nigeria in Rank order

1.	To remediate street begging. Regular sensitization of the public against street begging should be mounted by counsellors	84	36.42	1st
2.	The beggars should picked out of the street and taken to rehabilitation centre	75	36.06	2nd
3.	Government create a policy that would punish the perpetrators	62	35.00	4th
4.	There is need for the provision of sound education to replace almagiri education.	70	35.08	3rd
5.	All beggars should be sent back to their homes with financial backup to start on trade	30	18.54	8th
6	The trainable among them should be trained on different vocations based on their area of interests.	40	19.62	7th
7	The educable children and youth beggars should be send back to schools while the government takes up the responsibility.	54	21.04	6th
8	The government should find urgent solution to issues of unemployment in the country. To reduce poverty level	58	24.37	5th

The above table revealed the responses towards the remediation strategies to curbing the menace of street begging in Suleja, Nigeria. From the above regular sensitization of the public against street begging should be mounted by counsellors was ranked 1st with mean score of 36.42 followed by item 2,4and 3 ranked 2nd, 3rd and 4th respectively with mean scores of 36.02, 35.08 and 35.00 respectively while items 5 and 6 with means score of 18.54 and 19.62 were ranked low.

12. Discussion of Findings

Distribution table in table 1 revealed that, different categories of beggars were quiet represented in the study as the number, and percentages revealed in the table, Hypothesis one revealed that there is no age limit to the prevalence of street begging. That is, age of beggars does not determine street begging. The beggars on the street begging were of varied ages. The findings was in accordance with that of Namwata et al (2010) who deduced that, people between 5-24 years and above 65 constituted the proportion of beggars in his research location. It was also in support of clapper (2011) who said people of different ages, genders, races and beliefs are found on the street begging. The finding also supported Elombah (2011) who categorically emphasized that it is common all over Nigeria to see children and young adults who are supposed to be in some form of educational or vocational institution roaming the street hawking or begging on the streets. Also in support of John (2012) estimation that, 100 million children were growing up on urban streets around the world. It could now be confirmed from the present and previous studies that street begging cut across all ages.

The finding from hypothesis two revealed significant relationship in the respondents' responses to the perception towards the consequences of street begging in Nigeria.

The reason for significant relationship in the responses of the respondents might be because of the similarities in the physical feature and behaviours of streets beggars across the globe. The findings was in support of Haruna (2013) who confirmed that street begging does not only constitute nuisance to the society, but taking its toll on the lives of teenagers who either act as guides to beggars and those that even engage in the act of begging. It is also in support of Talk(2012) whose from his findings said, presently in the globalization environment street begging has become as serious manace and a liability on the government and the populace. The finding was also in line with the reports of Brazilian groups working with street children who claimed that more than 4,600 children have been killed there to date (Grimshaw, 2013).

The findings as well revealed significant relationship between socio-economic background and begging. That is, socio-economic backgounrd has serious influence on begging. The findings supported Jones (2013) who empatically said that violation of childhood innocence, experienced a child within the home environment can lead to diseases endemic to the child's body and spirit, which includes anxiety, depression, guilt, shame, self image disturbances, and lack of concentration and sense of aggression can force a child to leave home and take to life on the street.

Buklsa (2013) also confirmed that family background full of physical abuse, sexual abuse, emotional abuse and other forms of financial maladjustment attitude force some individual to abscond from home and subject themselves to street beggars. From Horace (2009) there is a close relationship between socio-economic background and street begging. Homeless charity crisis estimated that over 80 per cent of beggars are homeless who begged and who are among the most vulnerable in the society and who often trapped in poverty and other socio-economic opportunities. It is regarded as risky and defaces entire country.

Furthermore, the findings showed as seen in table 5 that, statement in items 1, 2, 4, and 3 with the means of 36.42,36.06,35.08 and 35.00; were ranked 1st, 2nd, 3rd and 4th respectively and were confirmed as remediating strategies that could be adopted and applied as remediation in reducing the minimum if not eradicating totally the menace of street begging in Nigerian in particular and round the world in general. The present finding goes in the same direction with Onoyase (2012) who opined that giving the beggars what they need as money is not a solution , but the crucial thing is something that can let them getting their food by themselves. He went further by saying that education can change their lives styles provided they are willing to accept the change. The finding was not in support of Haruna (2013) who found that Governor Fashola of Lagos state Nigeria bids to rid the street of beggars in the state. More so, the decision taken by Adamawa state government in Nigeria was to ban and deport disabled beggars back to their various states of origin. The procedure adopted by these state governments is seen not to be the

best solution but rather rehabilitation of all beggars found on the street; while the trainable ones are trained on various vocational skills in accordance with their interests, the educable ones sent to schools while, their education is made Free. These two groups of beggars should be given regular health medication and other attention needed under the supervision of professional health personnel and counsellors.

13. Implications For Counselling

Counselling is a discipline that brings hope to the hopeless. Begging is identified as social problem and maladaptive behaviour as such, the counsellors should assist the street beggars in their behaviour modification to enhance their adequate adjustment.

Counsellors should rise up to their optimum performance in their services and enlighten families, youths and general public toward the nasty consequences of street begging through gingles, drama, and advocacy among others.

Counsellors should be made functional in schools at grassroot level and within every society so as to provide helpful services that could raise sense of self –esteem of these categories of people in Nigeria society, Nigeria counsellors in collaboration with other philanthropist should embark in the introduction of entrepreneurial education to the women, youths, school children and people with disabilities in every state of the Federation. This would go a long way in curbing the ugly effects of begging in Nigeria streets.

Counselling for value re-orientation should be the concern of counsellors within the society and schools. Their concerns should be the immediate goal of changing several undesirable modes of behaviours among youths and specials in needs individuals. This will give them the insight on how to survive despite the situation of the economic and shun begging.

The community leaders should be sensitized by the counsellors toward the negative consequences of street begging and instead accept the good news of entrepreneurship development.

14. Recommendation

Based on the findings and implications of the study, the following recommendations were made:

- Rehabilitation and equalization of opportunities which is patterns towards full participation of helping people living with disabilities in social life and national development must urgently be put in place.
- The government must make sure that the people who are made dependent by severe disability and other special needs categories have opportunity to achieve a standard of living equal to that of their fellow citizens.
- To prevent begging of any forms, Nigeria government should take measures against malnutrition, environmental pollution, poor hygiene, inadequate prenatal and postnatal care, water borne diseases, accidents of all types and unemployment.
- Nigeria government should consider as important better redistribution of economic resources and income and an improvement in the living standards of the citizenry. This would go a long way to prevent war, terrorism, outbreak of diseases, communal crises among others; Which could lead to devastating catastrophe, poverty, hunger, suffering, disabilities of all kinds.

- Street begging deserve a collaboration of the efforts of the government, Nigerian populace, counselors, philanthropists and NGOs in order to fight poverty and provide mass and free education devoid of any form of discomfort.
- Rehabilitation Centers should be established in every local government area of states within the Federation where counsellors can render educational, moral, vocational, emotional and personal-social services to the rehabilitated street beggars.
- A policy to sanction street begging should be enacted by the government and efforts should be put in place to ensure that such policy is implemented to the letter.
- The International World should assist Nigeria and other developing countries in all forms of technical assistance that could help to move towards realization of total eradication of poverty and outbreak of diseases identified as the major causes of begging in whichever forms

15. Conclusion

From the foregoing, it can be seen that street begging is significantly presentence. It is highly prevalence in the Northern part of Nigeria due to poverty, religion and cultural believes. The study also revealed the devastating consequences of street begging like; rape, sexual harassment, kidnapping for rituals, accidents, attack of various diseases, premature death, denting country's image, among others. Rehabilitation of beggars, regular sensitizing the public against begging, enacting a policy to inflict punishment, provision of sound education and so on were identified as the remediating strategies.

Reference

- Adelowo, O. (2010), Almajiri: As Niger Moves to Tackle Problem. *The Nigerian Tribune*, March 17 2010 Pg. 15.
- Alan, E. (2010) Use of recreation as an adjunctive therapy in medical treatment and rehabilitate of beggars. A paper presented at the annual conference of CASSON, Kano, 2012. Pg 4-12.
- Ammani A.A. (2009) Street Begging: exposing the effect of Blatant paying of lip service (<http://www.ganji.comarticle8000/news8196.htm>access,onmay,2014.
- Balogun, A. (2012), New forms of begging on Lagos Street. *The punch Newspaper*, 17th March, 2012.
- Buk Isa, S. (2013) Essay on a street beggar and Homeless policy. Retrieve from Bologna Public Opinion.
- Broun (2010) Idiege, B., Ube, M. and bisong, M.d counseling youth Against drugs abuse: Implication for human development. Conference proceeding. 34th Annual SCASSON conference. Pg. 20-28
- Burke, A. (1999) Safe Streets Acts. Government of Ontario. Archived form the original on 2006-09-02 retrieved 2006-09-29.
- Chukwulobe, C. (2011) Street Begging and its prevalence in Niger State. Unpublished project Pg. 2-15.
- Clapper, G. (2011). *The By zantimes Chicago*, Illinois: University of Chicago Press.
- Cooke, Z. (2001) Family Structure and social supports.determinants of family homelessness.*Journal of social psychology*.
- Elembah, D. (2012) Nigeria, the Turbulent North and the Almajirai Threat.

- Esobonu, O.S. (2012) an influence of socio-economics status of parents on children development. *Journal of sociology* 4 (2) 64-80.
- Grimshaw, J. (2013) Homelessness and crime. The British library via fathom, the source for online learning.
- Haruna, M. (2013) manace of street begging in Nigeria. A write up.
- Horace (2009). Self observation as basis of behavioral change. *Behavior therapy* pg. 2, 488-490
- Jackson, F.S. (2002) income and spending patterns among panhandlers. *PMC* 121964
- John, O. (2010) Street begging a menace. <http://www.biblestudytools.com/exicons/greek/nas/ptochos.htm/>.
- Jones A.J. (2013) An investigation of the effects of vocabulary development on achievement in reading as it affects behaviour. “unpublished Ed Dissertation. East Texas State University.
- Johnny, J. (2008) In tough times, panhandling may increase in oklahoma City. The Okiahoma.
- Mamwata et al (2010) Demographic Dimension and their implications on the incidence of street begging in Urban Areas of Central Tanzania. The Case of Dodoma and singida Municipalities. Institute of Rural Development planning, Dodoma, Banzema. Unpublish write-up. 67-88.
- Onoyase, A. (2013), effective method of combating street begging in Nigeria as perceived by panhandlers. Department of counselling Psychology: Delta State University, Abraka, Delta State, Nigeria. *Stud. Home Comm.Sci*, 4(2):109-115.
- Splelvogel, J. (2008) *Western Civilization since 1500*. Cengage learning. P. 566. ISBN 0-495-50287-1
- Talk, A. (2012), The manace of Street begging in Northern Nigeria. Retrieved from <http://www.google.com>
- Uoro, P. (2007) cited in Inyingidimkpa D., Wilcox .A. (2006) critique and comment understanding and responding to begging: *Australian Journal*, Pg.16
- Uoro, H. et al (2007), The prevalence of street begging in Cross River State: Implication for Counselling and Vocational Counselling: Paper presentation at the CASSON Conference 2007. 5-12.
- Wikipedia, (2010) “Begging” (Retrieved from “<http://enwip.org/wiki/begging>).
- (<http://www.biblestudytools>, 2011)